

EDITORIALS.

THE California *Christian Advocate*, of July 26th, contains a letter from this city, signed by G. M. Peirce, in which the writer dwells at some length on the prospects of Methodism in this country, and the difficulties he and his fellow-laborers have had and still have to contend with here.

Speaking of the Camp Meeting he says, the order was of the best, the interest good, and the audience in the evening very large; the meeting was productive of large good; it might properly be designated a Great Awakening; "thousands listened to the pure Gospel truth for the first time."

This, to say the least, is an extraordinary statement. "The thousands" referred to cannot mean miners and others, who were not Latter-day Saints, for there were not a thousand of them, if those who attended all the meetings had been counted. The bulk of the audience was Latter-day Saints; but the writer certainly cannot mean them when he speaks of "thousands," for even if they had never heard "pure gospel truth" in Utah, by which we suppose he means Methodism, they had listened to it before they came here, nearly all of them having been members of religious denominations at the time they joined the Church of Jesus Christ of Latter-day Saints, and probably the majority of them had been Methodists. "The thousands," who, he says, listened to pure gospel truth for the first time, therefore, cannot be those residents and visitors who are not Latter-day Saints, and they cannot be adult Latter-day Saints; who, then, is left to form "the thousands" mentioned? There is no other class that we can think of but the children. These form a very numerous class, and very many of them by the request of President Young, who told parents to let their children attend the Camp Meeting, were present at the Big Tent; but in listening to the speakers at the Camp Meeting, did they hear what Mr. Peirce calls pure gospel truth for the first time? Bishop Kingsley, Rev. Mr. Fisher, Dr. Tiffany and a number of other prominent Methodist preachers would not be flattered to hear or read this remark of Mr. P's; for these gentlemen have preached in the Tabernacles to large audiences, and on numerous occasions the children of the city have been brought to listen to them, that they might have an opportunity of hearing the views of sectarian teachers and learn their doctrines. So that unless we conclude that Mr. Peirce questions the orthodoxy of the Methodist preachers who have held forth in the public meetings of the Latter-day Saints, and thinks himself and the preachers who came with the Big Tent the first and only simon-pure Methodists who have ever been here, we still are at a loss to know who are "the thousands who listened to pure gospel truth for the first time." He must either deny the orthodoxy of the eminent Methodists who have preached here, or acknowledge that he has written a mis-statement to the California *Christian Advocate*. He can take which horn of the dilemma he chooses; but that he must take one is indisputable.

The only motive that we can discern for making this false statement public, is the anxiety to evoke sympathy and that which comes from sympathy—money. What Christian could withhold aid from a mission that had such formidable difficulties to contend with as Mr. Peirce represents as existing here? While the heathens of Asia and Africa call forth herculean exertions for their salvation, shall the thousands of heathen in Utah, who never heard "pure gospel truth" until Mr. P. made his advent here, be suffered to perish while he is here ready and willing to spend all the money that can be collected for him?

We do not wish to review Mr. P's entire letter; a person reading it, and not acquainted here, would readily conclude that the people were pagans, and dwelling in heathenish ignorance. What is wanted, he says, is a three months' campaign in this city and Territory, in the true Methodist way. He would be glad, he adds, to have "Brother and Sister Inskip" with him in this campaign. Judging by what we heard of Mr. Inskip's style when he was here, he is better suited for the prize ring than the pulpit. He has all the manners and the language of a religious bully. Burns must have had such a priest in his mind's eye when he wrote:

"Learn three-mile prayers, and half-mile graces,
Wit' weel-spread loaves, an' lang wry faces;
Grunt up a solemn, lengthened groan,
And damn a' parties but his own."

But then we suppose he is orthodox in Mr. P's estimation, and that is sufficient.

ADMIRAL RODGERS has gained considerable honor and fame on account of the prompt manner in which he dealt with the Koreans on his late expedition. The first account received in this country made the Admiral and his men appear like heroes, and the Koreans like treacherous savages, who deserved nothing but the chastisement they received. A late number of the *Shanghai News* publishes a more detailed account of the expedition, and while detracting nothing from the honor of Admiral Rogers and his men, it makes the Koreans seem less like the set of treacherous savages they have been represented.

The account says that shortly after the American fleet anchored in the harbor nearest the capital of Corea, a junk containing three Korean officials appeared and hailed the flag-ship. An interpreter was sent from the latter aboard the junk, to hear what they had to say. The officials were the bearers of a letter purporting to be from the king, of which the following is said to be an interpretation:

In the year 1868 a man of your nation whose name was Febiger came here and communicated and went away. Why cannot you do the same? In the year 1865 a people called the French came here, and we refer you to them for what happened. This people and kingdom have lived in the enjoyment of their own civilization 4,000 years, and we want no other. We trouble no other nations. Why should they trouble us? Our country is in the furthest east; yours in the furthest West. For what purpose do you come so many thousand miles across the sea? Is it to enquire about the vessel destroyed (the *General Sherman*)? Her men committed piracy and murder, and they were punished with death. Do you want our land? That cannot be. Do you want intercourse with us? That cannot be.

The Koreans went aboard the flag-ship, but not being able to produce their credentials as the agents of the king, which they represented themselves to be, the Admiral of the fleet and Mr. Lowe, the American Minister, declined to see them. An effort was made to impress them with the idea that the expedition was only on peace intent; and they left apparently satisfied. On the following day some seven or eight more, supposed to be great men of the nation, also visited the fleet, and expressions of peace and good will were interchanged before the interview terminated. Yet despite all this, the account says, when the fleet proceeded up the river towards the capital, it was attacked.

Now there is nothing to be surprised at in this. The Koreans had been totally unaccustomed to intercourse with the western nations; they were content, as the king's letter expressed it, to go on the usual tenor of their way, wishing to be let alone and to let others alone; if their statement be true, the crew of the *General Sherman* had not acted in a manner to gain for white people the confidence and good will of the Koreans, for they were "put to death for piracy and murder;" and seeing a tolerably large fleet of armed vessels of the same nationality as the *General Sherman* approaching their capital, after having received assurances from its officers of peace and good will, it would have been wonderful indeed if the Koreans had not attacked it. But it is the old method of procedure of the western with oriental nations.

China and Japan have had the same experience. They have been forced, on the plea of being made to participate in the blessings of civilization, to open their doors to the occidentals; but the pecuniary benefit of the latter was the great point sought, and attained. Corea must also be compelled to pay tribute to the west. The entering wedge has been driven; and no matter how contented and happy they may be under their own system of things, they will be forced to admit into their midst customs and practices totally foreign to their own.

One of the results that will be sure to follow this irruption of the western powers into Corea is this: if the natives of the latter country, do not, on a more intimate acquaintance, reverence their civilized intruders for the graces and virtues which adorn their character, they, like their neighbors, the Chinese

and Japanese, will soon be made to entertain a wholesome dread of big guns, powder and ball, and in civilizing barbarians that is the greatest point that can be gained.

LYNCHING is growing in fashion in Illinois. It is only a short time since that we gave an account of the execution by lynch law of a man by the name of Mera, who had roasted and whipped his son to death. But the most recent instance that we have seen of a case that threatened to be one of lynch law occurred lately at Saratoga township, Marshall County, Ills. A Mr. John Scully had a difficulty with a hired man, who disappeared. Suspicion of murder was aroused, and a meeting of over eighty people was held to determine whether they would hang Scully, or wait until they knew whether he deserved hanging. Luckily for Scully, they decided upon the latter course. Scully felt under obligations to his own family, his neck being in danger, to find the missing man. He was successful in finding his supposed victim alive and hearty in Bureau County, and produced him to the satisfaction, it is to be hoped, of the eighty citizens who were ready to sacrifice all neighborly feelings upon the altar of justice.

What a delightful state society must be in at Saratoga, Illinois, when, because an employer has a difficulty with his hired man and the latter moves off, eighty neighbors collect together and coolly discuss the propriety of hanging the employer up to the nearest tree or telegraph pole on suspicion of murder! Scully's narrow escape will add interest hereafter to the intercourse and visits between himself, family and neighbors and their families. It will be so pleasant for him to think of the narrow escape that he had, that instead of entertaining his guests, or being entertained himself as a guest, he might have met the fate of a murderer, his wife been widowed and his children been bereft of his parental care, through the instrumentality of the friends with whom he would then be hobnobbing!

Illinois is a great country, and its people have a queer way of doing things sometimes.

A VERY remarkable scene was witnessed a few weeks ago in the Victoria Institution, London, an account of which is furnished the Cincinnati *Commercial* by its London correspondent in his letter dated London, July 14.

In the Victoria institution meetings are held and addresses delivered and essays read, the object being to advance and defend pure Christian doctrine. At the close of such addresses or essays it is customary to invite discussion; and to prevent the attendance of the heterodox, all who assemble to listen, do so by invitation. A few evenings previous to the date of the correspondent's letter, a very learned doctor of divinity read an essay in defense of miracles; and being a man of great repute in the religious world, a member of the institution, laboring under the impression that his arguments would be unanswerable, gave tickets of invitation to a rationalist preacher and a Hindoo, the latter said to be man of great culture.

The speaker of the evening read his essay, the sentiments of which were endorsed by the baronet occupying the chair, when the usual invitation to discuss the subject under consideration was extended to those present. The audience was completely astounded at seeing the Hindoo rise and commence to reply to the speaker's learned and elaborate arguments. The Hindoo was not above twenty-two or twenty-three years of age, spoke English like a well-educated Englishman, was a strikingly handsome man, and had on his head a green velvet fez, from which a tassel dangled, reaching to his neck. The correspondent of the *Commercial* says:

"He began by alluding to the striking instances of supernaturalism which had been adduced, and seemed to labor under a fatal delusion—fatal to the harmony of the meeting—that they had been brought forward simply as Hebrew mythology. If our reverend instructor had been quoting the fables about Jupiter and Mars from the classical dictionary, his paper could not have met with very different treatment from the Indian," for with the air of a man in a philosophical meeting engaged in dissecting the superstitions of some one of the various Asiatic religions, he adduced from the Hindoo sacred writings miracles strikingly similar to some recorded in the Bible and New Testament, such as feeding a large multitude with a very small amount of food, the visible ascent from earth to heaven, &c. After closing his super-

natural illustrations he said there was an increasing tendency among educated people in India to regard such things as mythical, and to detach religion and morality from them; and as if determined to put the capstone to the horror of his pious hearers, he did not wonder that there was a corresponding tendency among Christian scholars to separate the beautiful morality of Jesus from the miraculous accounts associated with Him, whose relation to mythology in the end was certain.

Such a scene,—a heathen, in christian estimation, and laboring under such a misapprehension as to the real object of the meeting, seeking to overthrow or to rebut the authority of Christianity so far as it rests on miracles, was unique, for it is safe to say it is without a parallel in the history of Christian conventions; and the looks of horror which his effort produced on the pious and learned expounders of christianity present, the correspondent adds, were very visible, and may certainly be better imagined than described.

THE EMPIRE of Brazil is now the stronghold of slavery in the world, but there is every promise that its duration there will be very short. The Emperor is up with the times in his liberal and progressive tendencies, and is strongly in favor of, and in a recent speech recommended, the abolition of the abominable institution throughout the empire.

A Rio Janeiro correspondent of the New York *Times* says, in a recent letter, that the members of the chamber of deputies, opposed to abolition moved to insert, in their reply to the above speech of the Emperor's, paragraphs condemning any legislation on the subject; but they were voted down by a very large majority. This test was brought about by the ministry, who wished to discover the sense of the chamber on the subject, and the result was gratifying, as a measure looking to the abolition of slavery in Brazil, had been introduced by them.

The planters of Brazil, on account of their wealth, are the most influential portion of the population; but save in two provinces they are said to be abolitionists in feeling, and some are voluntarily manumitting their slaves in anticipation of the action of the government. The number of slaves in Brazil is estimated at fifteen hundred thousand; their emancipation is now regarded as certain; but it is likely to be effected in a more equitable manner than in this country.

The institution still exists in the Spanish West Indian possessions; but the Spanish government is in favor of its abolition as soon as the insurrection in Cuba is crushed out; and in a few months more there is the best of reasons to believe that the colored race throughout the world will have been freed from the ban and curse of slavery.

THE dispatches lately, have contained several allusions to the visit of Fritz, the Prussian Prince Imperial, to London, but if the correspondent of the New York *World* tells the truth, that gentleman will not be likely to visit England again in a hurry, for his mother-in-law, Queen Victoria, treated him in a most freezing manner. The prince and his wife and their children reached Gravesend on the 6th ult; they were met by the Prussian ambassador and his attaches, and one or two other persons of distinction, and landed amid a salute from a Russian Corvette, and from the guns of the harbor.

On reaching London, owing to the inhospitality of the Queen, the party was obliged either to go to a hotel, or to take up their quarters at the German embassy. They chose the latter, and on their arrival there they found the Prince and Princess of Wales, who took their leave shortly after their arrival. After partaking of dinner they were serenaded by one hundred and fifty singers belonging to the various German musical societies in London under the lead of Sir Julius Benedict. After the serenade the singers presented an address to the Prince.

The action of the Queen gave rise to considerable talk; her Majesty is noted for being a kind and affectionate mother, but during their visit she completely "cut" the entire party. Some think that the resentment, caused by the attempted interference from Berlin in the marriage of her daughter Louise with the Marquis of Lorne, still exists; others, that her coldness sprang entirely from reasons of a political nature, and was owing to the half uttered threats and menaces of Prussia towards England.